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The Bishop of *CARLILE*'s
S E R M O N
Before the
QUEEN

March 8. 170⁶₇.

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The Bishop of CARRLE H.

SERMON



QUEEN

March 8. 1790

The Blessings of the SIXTH Year.

A
SERMON
Preach'd before the
QUEEN

AT
St. James's Chappel,
ON
Saturday the Eighth of *March*, 170⁶/₇.

By the Right Reverend Father in GOD, *Nicolson*
WILLIAM Lord Bishop of **CARLILE.**

Publisch'd by Her Majesty's special Command.

L O N D O N :

Printed for *A. and J. Churchill* at the *Black Swan* in
Pater-noster-row. 1707.

The Bishop of the SIXTH Year.

SERMON

Preached before the

QUEEN



at St James's Chapel,

ON

Saturday the Fifth of March 1702

By the Right Reverend Father in GOD,
WILLIAM Lord Bishop of Cassel

and by the Rev. Father's Letter Command.

L O N D O N :

Printed for A and J. Church at the Black Swan in
St Dunstons Church Lane 1702.

LEVIT. XXV. 20, 21.

And if ye shall say, What shall we eat the Seventh Year ? behold, we shall not sow, nor gather in our Increase : Then I will command my Blessing upon you in the Sixth Year, and it shall bring forth Fruit for three Years.

IN this Book of *Leviticus* we have a Collection of all the *Ceremonial Laws* observable by the *Jewish Nation*, in (the most solemn Parts of their *Divine Worship*) their *Sacrifices* ; of whatever kind those *Offerings* were : whether *Expiatory*, for the Remission of *Sins* committed ; or *Eucharistical*, in Acknowledgement of *Mercies* receiv'd. In the *Twenty third Chapter*, we have a List of the several *Holy Convocations* or *Feasts of the Lord* ; wherein all the People (the whole *Congregation of Israel*) were to assemble themselves together, for the more effectual and more acceptable Performance of so publick a Duty : such as the *Weekly Sabbath*, the *Passover*,

ver, Pentecost, Feast of Tabernacles, and the like. Each of these fell under the general Name of Sabbath; as being (all of 'em) Days of Rest from their servile Labours, consecrated and set apart for the Spiritual Exercises of Piety and Devotion. Nay, the Seventh of their MONTHS (as well as DAYS) was Sabbatical; beginning with the Feast of Trumpets, and crowded with others (of different Denominations) in the following Weeks. To the exact Observance of all these, and the Proclaiming of them in their respective Seasons, was that Nation strictly oblig'd; even in the Deserts: but (in this Twenty fifth Chapter) a new Scene of Religious Exercise is open'd, and the Number of their Sabbaths yet farther increas'd. When they come into the Land of Canaan, and are in quiet possession of all that Ease and Plenty that had been assur'd to them by the Promise of God, then was the whole Land to keep a Sabbath to the Lord. For thus runs the Law: Six Years thou shalt sow thy Field, and six Years thou shalt prune thy Vineyard, and gather in the Fruit thereof: But in the Seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath for the Lord: Thou

Ch. 25. 3,
4, &c.

Thou shalt neither sow thy Field, nor prune thy Vineyard: Thou shalt not reap so much as that which groweth of its own accord, out of the scatter'd Grains of thy former Harvest, nor gather the Grapes of thy Vine undress'd. And the great Design of the Almighty Lawgiver, in laying this Restraint on the Proprietor, and forbidding him this Year to claim the Product of his own Inheritance, is elsewhere accounted for in this manner: That the Poor Exod. 23. of thy People may eat it; and what they leave, the ^{11.} Beasts of the Field shall eat.

But— This is not all: For, Ye shall like Levit. 25. wise hallow the Fiftieth Year, and proclaim Li- ^{10, 11.} berty throughout all the Land, unto all the Inhabitants thereof. It shall be a Jubilee unto you; neither shall ye sow or reap in it. Here seems to be an Injunction more severe than any thing that was formerly commanded them: since it must be altogether unconceivable, to such a faithless People as the Israelites were, how 'twas possible for them to subsist (much less to be Cheerful and Merry) on a Fiftieth Year; whereon they are thus strictly forbidden to sow and reap, notwithstanding that the Forty-ninth was also to be barren and sabbatical. This
Con-

Consideration must certainly have prov'd extremely perplexing, were not the Threatning Calamity at too great a Distance to become the Object of their present Fears : but, since 'tis long before such a Tryal of their Obedience can happen, let us see how they are prepared for the Payment of their Duty upon a less puzzling Occasion.

That which the Text proposes to our Examination, is, What (in all likelihood) will be the Behaviour of this People upon the approach of their first whole Year's Sabbath, whereon their very Lands and Inheritances (their Fields, Oliveyards and Vineyards) are commanded to rest as well as Themselves ? And we cannot but immediately discover that it will be full of Distrust and Uneasiness. If ye shall say (and say it they will ; for a froward and perverse Generation they are, and ever have been) What shall we eat the Seventh Year ? For, Behold, we shall not sow nor gather in our Increase. Then will the Lord, the Almighty One of Israel, give you fresh Instances of the Greatness of his Power, and make it manifest in the sight of the Heathen, that his Arm is not shortned, but his Hand is stretched out still.

Then

Then will I command my Blessing upon you in the SIXTH Year ; and it shall bring forth Fruit for three Years. Upon which Words I shall beg leave to enlarge, in some general Reflections,

I. On the common *Frailty* and *Shortsightedness* of *Human Reason* ; which is apt to tempt Men to *Despair*.

II. On the *Boundless Power* and *Goodness* of *G O D*, in the *unaccountable Provision* which he sometimes makes for the *Support* and *Relief* of the *Faithful*. From which two general Heads it will be easy——

III. To draw a few *Practical Inferences* and *Conclusions*, applicable to the *happy Solemnity* of this Day. And——

I. FIRST ; Single *Humane Reason*, unassisted by *Faith* and *Revelation*, is extremely *frail* and *shortsighted* ; upon every *pinching Exigency*, tempting Men to *Despair* and a *sinful Distrust* in the future *Providences* and *Mercies* of God.

B

Our

Our blessed Saviour, in his *Sermon on the Mount*, makes this one of the most sure and fundamental Rules of our *Gospel-Faith*, That Matth. 6. 31 & 32. we should take no Thought, saying, *What shall we eat, or what shall we drink, or wherewithal shall we be clothed: for after all these things do the Gentiles seek.* As if he should have said, They that are not appriz'd of the *Dignity* and *Immortality* of their own Souls, nor of the *Alwise* Providence of God in the daily *Disposal* of things below; they that look not *forwards*, beyond the *Grave*; nor *backwards*, beyond the force of *Second* and *Immediate* Causes; who think *Themselves* and the other *Parts* of the *Universe* equally subject to the *Casualties* of *Time* and *Chance*, farther than by their own *prudent Conduct* they are able to secure a *Supply* for their *future Wants*; these Men will be always under very *anxious* and *disquieting Thoughts* concerning the *Things of the Morrow*: laying up in *store* for *imaginary Days of Famine*, and wasting their *Strength* and *Spirits* in a foolish *Conflict* with the *Shadows* of such *Evils* as are *at a distance*, and perhaps only *passing by*.

Whereas

Whereas *Christians*, to whom their Redeemer has brought *Life and Immortality* to light through his Gospel, are to build their saving Knowledge upon more certain and solid Foundations ; and, being taught to look for new Heavens and a new Earth wherein dwelleth Righteousness, they are not very solicitous about what shall (or can) betide them in a Country where they are well assur'd they never can have any Continuing City. As to the Necessaries or Conveniencies of their present Mortal State, their Heavenly Father knoweth that they have need of all these things ; and upon his Eternal and Immutable Goodness they dare confidently rely for their being fed with such Food as he sees to be most convenient for them.

A true Follower of the Crucify'd Jesus will always argue thus : as having his Faith founded on a Rock ; against which no Change of Weather, in the frequent Revolutions of Worldly Affairs, shall ever be able to prevail. And 'tis a little amazing that the Jews (God's peculiar Heritage) should have different Notions of these matters, falling in with the Gentiles in their most stupid and unreasonable Methods

of *Thinking*. I shall only now consider that *People* in the Condition wherein we find them in the *Text*, sojourning in the *Wilderness* and on their way to the *Land of Promise*: And, in every *step* they make thither, we find just Cause to magnify the Infinite *Prescience* (as well as unparallel'd *Goodness*) of God, in forewarning them against their dropping unawares into all the gross Abominations of the *Canaanites*. How just and gracious are such *Precautions*, when Men have already given themselves up to the *Pagan Modes* of Judging and Determining in all the Concerns and Occurrences of *Human Life*? If we can once forget the Only true God, or (which is all one) not discern Him in the common and daily *Wonders* that he doth for the *Children of Men*; we are then ripe for *Idolatry*, and in a Readiness to put our Trust in that wherein there is no *Help*.

In that foremention'd *Pilgrimage* of theirs, tho' God always visibly led them by the hand, with what an unmannerly Sullenness and Distrust did they constantly murmur against the most High? How insolent and provoking was their Carriage towards their Infinitely Good

Good and Powerful Deliverer ? After the Waters of *Marah* had been miraculously *sweetned* Exod. 15. 23 & 27. for them, and they were newly brought to the *twelve Wells of Elim*, they are not much farther advanced on their Journey before we meet with the whole Congregation loudly murmuring against *Moses* and *Aaron* in this frantic manner : Would to God that we had dy'd by the Exod. 16. 2 & 3. hand of the Lord in the Land of Egypt, when we sate by the *Flesh-pots*, and when we did eat Bread to the full ; for ye have brought us forth into this *Wilderness* to kill this whole Assembly. Had they fallen into the midst of those *Plagues* that swept away their cruel *Tax-masters*, they had then (they reckon'd) gone off with full Bellies ; and endured no more than the transient Tortures of a single Death : whereas, to antedate their last Agonies by a daily pining away, and dying piecemeal, was more terribly shocking to Nature than the readier Dispatches of the Sword or Pestilence.

On some following Occurrences we have the like fretful Protestations against their wise and prosperous Leaders ; and the old Cavils renew'd with a fresh appearance of Zeal and Vehemence.

Numb. 20. mence. Wherefore, say they, have ye made us
 5. 10 & 11. to come up out of Egypt, to bring us into this
 EVIL PLACE? It is no place of Seed, or of Figs
 or Vines, or of Pomegranates, neither is there
 any Water to drink. The last, and most
 pressing, Part of this Remonstrance is present-
 ly reply'd to, with an Air of Authority be-
 coming those that made the Answer: *Hear*
now, ye Rebels, Must we fetch Water out of this
Rock? Behold then and see the Salvation of
 God: *And Moses lift up his hand, and with his*
Rod he smote the Rock twice, and the Waters
came out abundantly; and the Congregation drank,
and their Beasts also. We do not here read
 of their being likewise gratify'd with, *Meat*
for their Lusts, their desir'd Figs and Pomegra-
nates: and the Royal Psalmist seems to inform
 us that hereupon they continu'd their Blasphemy,
 saying, *Can God furnish a Table in the*
 Psal. 78. *Wilderness?* 'Tis true, *He smote the Rock,*
 19 & 20. *that the Waters gush'd out, and the Streams over-*
flowed: but, Can he give Bread also? Can he pro-
vide Flesh for his People?

This was certainly a most irreverent, a
 most impudent, skrewing up of the Divine Pro-
 vidence to attend the Carnal Affections of
 Man-

Manhood : whereof no other People but this, that had been singled out as the proper Object of the Mercies and Long-sufferings of God, could ever have been guilty. In all these Instances, and many more that might be given, we see how agreeable the Natural Disposition of the Israelites was to that of the Idolatrous Nations ; who nevertheless were to be destroy'd by them, and whose fruitful Lands they were to inherit : And, for the better understanding of this Mystery, we ought to observe that (in all these peevish Resolutions) there was a Jumble of the Hebrews and Egyptians, of Believers and Infidels. For, tho' God's Commission mentions no more than the bringing of the Children of Isreal from ^{Exod. 6.} the Land of Egypt, according to their Armies, ^{26.} marshall'd into the many Bands or Families of their several Tribes ; yet we are told, That there was a mixt Multitude that went up ^{Exod. 12.} also with them : and, in the subsequent History ^{38.} of their Marches, we find that it was this very mixt Multitude that was among them which first fell a lusting, and (by their faithless Example) drew in the Children of Israel also to weep, and ^{Num. 11.} to say, Who shall give us Flesh to eat ? Cor-^{4.}
rupt

rupt *Nature* being the *same* in both, 'twas no wonder that (in every of these Arguments) the *Heathen* prevail'd, and appear'd *uppermost* in the Cause; nor that the *Common Frailties* of unguarded Reason led the *whole Assembly* to despair. These are the *Weaknesses*, these the *Imperfections*, of *Humanity*! But—

II. *SECONDLY*; The *Text* calls us, from these tormenting Reflections on our own *Impotency*, to the more *cherishing* Contemplation of the *boundless Power* and *Goodness* of God in the *unaccountable* and *astounding* Provision which he sometimes makes for the *Support* and *Relief* of the *Faithful*. If he requires it from us that our *Land* should rest one Year in *Seven*, he's abundantly able to provide for our *Subsistence* (in that and the next following) by commanding his *Blessings* on us in the *SIXTH* Year, that it may bring forth *Fruit* for three Years: Which extraordinary Mercies were so frequently afforded to the *Jews*, that they ought to have been rely'd on, as what were now become familiar and *Things of course*. When the Lord was pleas'd

pleas'd to rain down the Bread of Angels from Heaven for them in the dry and barren Wilderness, and they went out and gathered a certain rate every day, that which they brought in on the Sixth day was to be twice as much as they gathered daily: so that, their Weekly Sabbaths being thus amply provided for in such a Country of Want and Distress, there was the less Cause, (indeed, none at all) to suspect that the like would not be afforded in those Annual ones which they were to observe in the Land of Promise, a Land flowing with Milk and Honey.

They had hitherto, since the Day that they left their sorry Tents in Goshen, seen and felt continual Evidences of Judah's being God's Sanctuary, and Israel his Dominion: and if the Sons of Jacob and Joseph did not rightly discern his Omnipotency, in the many and great Wonders that he wrought for them, they were more senceless than even the inanimate Parts of the Creation. For, The Waters saw thee, O God, the Waters saw thee and were afraid: the Depths also were troubled. The Voice of thy Thunder was in Heaven; and the Earth trembled and shook. This is part of
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that *Elegant Description* which is given of their
 Exod. 14. miraculous Rescue : *When Moses stretched out*
 21, &c. *his hand over the Sea, and the Children of Israel*
went upon the dry ground, the Waters being a
Wall unto them on their right-hand and on their
left ; when the Lord look'd into the Host of the
Egyptians, through the Pillar of Fire and of
the Cloud ; when he took off their Chariot-wheels,
and overthrew themselves, so as that there re-
 1 Cor. 10. *main'd not so much as one of them. The Apo-*
 2. *stle tells us, That, by this Deliverance, the*
Israelites were all baptized unto Moses in the
Cloud and in the Sea : and it might certainly
have been most justly hoped that such a Peo-
ple as this (to whom the Channels of the deep
Waters, and the Foundations of the World, had
been thus discover'd) would have presently en-
ter'd into an Everlasting Covenant with a God
of so much Power and Goodness, and grate-
fully oblig'd themselves and their Posterity to
keep his Testimonies and observe his Laws. Yet
very sure we are, that with many of these God
was afterwards not well pleas'd ; being forced
to overthrow them : But — our present Busi-
ness is not to enquire after the Number of Their
Transgressions, but the Multitude of his Mercies.
 Not-

Notwithstanding the Frequency of their Provocations, He still remember'd the Covenant that he made with Abraham, and the Oath that he sware unto Isaac: and, even now, there were some suitable Objects of his Loving-kindness, some of his Faithful ones, mingled in the Assemblies of the Unrighteous. The Congregation it self might be (and doubtless was) mostly made up of profligate and perverse Miscreants: but 'twas by Faith (as the same Apostle elsewhere observes) that Moses, their ^{Heb. 11. 27 & 29} Leader, forsook Egypt, not fearing the Wrath of the King, and pass'd through the Red-sea as by dry Land. 'Twas the same Faith that prevail'd, when God clave the Rocks in the Wilderness; and gave that murmuring People Drink as out of the great Depth: when he rained Flesh upon them as Dust, and feather'd ^{Pt. 78. 15 & 27.} Fowls like as the Sand of the Sea. In these and a thousand other Miracles, which he wrought for them, they remember'd not his hand, nor the Day when he delivered them from the Enemy; but their Rulers, being steady and constant in their Faith, and a firm Reliance on (their Almighty Principal) the Lord of Hosts, brought them, in spite of all their own De-

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merits,

merits, to the Border of his Sanctuary, even to the Mountain which his own right-hand had purchased ; casting out the Heathen also before them, dividing them an Inheritance by Line, and making the Tribes of Israel to dwell in their Tents.

Nor did God only manifest his Goodness and Power in giving such Strength to his Servant Moses, as that by his hand mighty Signs and Wonders were daily wrought ; but he gave also the like Proofs of Constancy in his Care and Protection over him in the Destruction that he made of those impious Rebels that mutiny'd against him in the Camp of Israel. The most formidable of these Tumults was that Insurre-
 Num. 16. ction which was rais'd by Corah, Dathan and Abiram, with their Two hundred and fifty Princes of the Assembly ; who were all Men of the same factious and levelling Principles with Themselves. The Ring-leaders of this Sedition set the first Example of making and dispersing Declarations for the Rights of the Church, in opposition to all Establishments of Government, both Ecclesiastical and Civil : For, they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too
 much

much upon you ; seeing all the Congregation are holy, every one of them, and the Lord is among them : Wherefore then lift ye up your selves above the Congregation of the Lord ?

Here's the primitive Claim of Parity and Equality amongst all the several Members of the Church of God ; challenging a Common and General Liberty of Administration in the Highest Ordinances of his Worship. And such an antient Precedent had been doubtless of singular Use and Authority, and a special Support to Schism in all succeeding Generations, had not the Lord (by a miraculous Token) approv'd the Ministry of Aaron ; when he declared that this was *He whom he had chosen*, by his *Causing him to come near unto him* : but, as this irregular seeking of the Priesthood was at that time a new kind of Transgression, so God was pleas'd to make a new thing (to evidence his Wrath in an extraordinary manner) in the suitable Punishment thereof. The Earth opened her mouth, and swallowed them up : They and all that appertained unto them went down alive into the Pit ; and the Earth closed upon them, and they perished from among the Congregation.

One

One would have thought, That 'twas impossible but such an exemplary and signal Demonstration of the Terrors of the Lord in his Judgments must have produced a Religious Dread and Reverence in the Hearts and Minds of this People; and that this whole Transaction, as well as the Brazen Censers, would have been an everlasting Memorial unto them, that no Stranger, which is not of the Seed of Aaron, come near to offer Incense unto the Lord; and yet, on the very morrow after, all the bewitch'd Congregation gather themselves together in the like riotous manner as before, representing this just Execution of the Wrath of God as a barbarous Murder of the Innocent; nor could a less Miracle than the budding of Aaron's Rod wholly silence or quite take away their Murmurings. Many and numberless more are the Proofs which God gave of his boundless Power, in the Preservation of his Servant Moses; when he led his People, as a Flock, through the Wilderness. These are the less needful to be any farther insisted on; because, to us Christians, the Doctrine of God's Universal Providence has been set in so good a Light by our Saviour himself, as that it wants

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Num. 17.
10.

no Illustration either from Arguments or Examples. Take no thought, says he, for your Life, ^{Luk. 12.} what ye shall eat ; neither for the Body, what ye shall put on. ^{24.} Consider the Ravens ; for they neither sow nor reap, which neither have Store-house nor Barn, and God feedeth them. How much more are ye better than the Fowls ? Much worse, most certainly, should we be than they ; if, having his Benefits in an infinitely greater Abundance, our Eyes should wait less upon him, and our Confidence in his Goodness and Power fall short even of that of the young Lions, that ^{Pf. 104.} seek their Meat from God. ^{21.} What therefore remains, is only to consider—

III. In the THIRD and LAST place, How the Doctrines of the Text are now to be best improv'd ; by drawing such Practical Inferences and Conclusions from them, as are most applicable to the happy Solemnity of this Day. The Character that we have of good King ^{2 Kin. 18.} Hezekiah, is this : That he trusted in the Lord ^{5, &c.} God of Israel, so that after him was none like him, of all the Kings of Judah, nor any that were before him ; that, in the exact Observance of all Religious Rites, he constantly clave
unto

unto the Lord ; that he threw off the *Assyrian* Yoke, that *Ignominious* Bondage to which his Predecessor *Abaz* had subjected his Crown, and reassum'd the Antient and *Imperial* Sovereignty of the House of *David* : and yet, in the Reign of this *Excellent* Prince, *Samaria* and the other fenced Cities of *Judah* were taken by the King of *Assyria*, and *Jerusalem* it self reduced to such *Calamitous* Straits as were very deplorable. In these difficult Circumstances, the devout King betakes himself to his Prayers : O Lord our God, I beseech thee, save thou us out of his hand, that all the Kingdoms of the Earth may know that thou art the Lord God, even thou only. His Petition is graciously heard ; and an Assurance given him that the Almighty will shortly put his Hook in *Sennacherib's* Nose, and his Bridle in his Lips, and will turn him back by the way by which he came : and, for the more certain Accomplishment of this Promise, This (says the Prophet) shall be a Sign unto thee ; ye shall eat this Year such things as grow of themselves, and in the second Year that which springeth of the same ; and, in the third Year, sow ye and reap, and plant Vineyards, and eat the Fruits thereof.

Con.

Considering the mighty *Havock* and *Devastations* that were lately made in the Countrey, *this Sign* (Good and *Gracious* as it prov'd to be) was a much stricter *Tryal of Faith* than what the *Text* offers to our *Thoughts*; or what we can think *applicable* to the present *State* and *Condition* of our own *Affairs*.

We are now *Entring* upon the *SIXTH* Year of a *Reign full fraught* with *Glories*; the *History* whereof is *gratefully* recounted in all the several *Parochial Assemblies* of the *Whole Island*. There can be no occasion for the *repeating* of those *Annals* in this place; where every part of their *Story* is so *well* known, and so *sensibly* felt. But— If each of the *five foregoing* Years has been *crown'd* with a *double Harvest* of *Blessings*; if, in every of these we have had the *Fruit of two Years*, a *Crop of Victories* and *Successes* two-fold more than we could *reasonably* have had the *Courage* to hope for; What (in the *Name of God*, and his *never failing Providence*!) can hinder us from an *humbly confident Expectance* that our *God* will *command his Blessings* on us in the *SIXTH Year* in a yet
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greater Plenty : and that it shall comfortably outdo the Goodness of the rest, in bringing forth Fruit for three Years, or (if we deserve it) for as many Ages.

If we look *Abroad*, we have the Satisfaction of beholding the whole *Confederate Interest* (wherein *We* are engaged) most happily *rescu'd* from the *dismal Apprehensions*, which they lately had, of being brought into a *General Vassalage* ; of falling a *Sacrifice* in the hands of that *merciless People*, who had already *persecuted* their Brethren in a much more *fierce and savage* manner than ever *Dioclesian*, or the most *rigorous* of the *Heathen Emperors*, had formerly dream'd of. Those *antient Pagans* were usually content with the *Execution* of a few *Christians* out of each *Troop* or *Regiment* : whereas the modern *Patrons of Idolatry*, that *Army with Banners* wherewith we had to deal, had swept whole *Cities*, and dragoon'd *Entire Provinces* into Banishment or their Graves. These were Truths so *notorious* and beyond all *Contradiction*, that we had *Thousands of miserable Witnesses* (of the *Matters of Fact*) in this Kingdom, who had, all of 'em, had their
Shares

Shares in the common Calamities of their Native Soil; whence they were not allow'd to bring off any thing, but what could not be taken from them. Escape for thy Life, look not behind thee, lest thou be consumed, was Advice which these poor Creatures thought as seasonable for Themselves, as ever it was to Lot in his Flight from Sodom.

And, after such Outrages as these within doors, we were not surpriz'd to hear of their like Treatment of Foreigners: we did not wonder at the Stories that were told us of their squeezing Contributions out of the Vanquish'd Cities, and setting them on Fire as soon as they were run dry; nor that Men that were thus Train'd up, in the Pillaging of their own Fellow-Subjects, should sport themselves with the same Barbarities in an Enemy's Country. We saw what sort of Entertainment we were to have expected, if the Almighty (in his infinite Goodness and Compassion) had not miraculously turn'd away the Stroke of his Fury from us; and not suffer'd any such Plagues as these to come nigh our Dwellings. Hitherto, the Lord our Strength, our Buckler, the Horn of our Salvation and our

Refuge, has deliver'd us ; having, in a most *astonishing* manner, *saved* the People that were in *Adversity*, and brought down the high looks of the *Proud* : and, if our Sins do not interpose, he will still continue to deliver us, and to command his *Blessings* on our *Sovereign* and Her *Armies*, till he has *perfected* and *secured* our *Ransom*.

When we come to look *Inwards*, and to view the *Posture* of our Affairs at *Home*, the *Prospect* is still the more *Cherishing*. Our *Jerusalem* is now most truly built as a City that is compact together ; when the two *Independent* *Sovereignities* of *England* and *Scotland* (the *Thrones of Judgement*, the *Thrones of the House of David*) are happily *United* into the One *Invincible Monarchy* of *Great Britain*. *Peace* be within her *Walls*, and *Prosperity* within her *Palaces* ! The *Happiness* of our present State will be best understood by our *Considering* the *Days of Old*, the *Reflecting* upon the *unfortunate Condition* of both Kingdoms before the Crowns were united in King *James the First* ; whilst *Ephraim* was against *Manasses*, and *Manasses* against *Ephraim* : when some *Thousands* of the miserable People on the *Marches*

Marches were continually forced to attend the *Night-watches*; and the *Neighbouring Gentlemen* and better sort of *Freeholders* were incessantly fatigu'd with the constant *Appointing* and *Inspecting* of those *Guards*. Such *Everlasting Disquiets* as these were the uncomfortable means of *securing* that slender and *precarious* Property, to which the *Richest* of our poor *Bordering Ancestors* could pretend. Nor was this their *single Misery*. The *Inhabitants* on the *Confines* of these *separate* and *jealous Nations* were not only subject to the *Publick* and *Common Laws* of their respective *Countries*; but were also liable to *Penalties*, and even *Capital Forfeitures*, upon peculiar *Edicts* and *Statutes* of their own *Growth*. 'Twas Death for any Man, within the *Verge* of either the *English* or *Scotch Warden*, to harbour a *Vagrant Criminal*, or to omit the assisting in a *Fray*, at what *dead time* of the *Night* soever it might happen to come to his *House* or *Hamlet*. These and a *Thousand* other *Hardships* were upon us in our *Divided State*.

After we became *Subjects* to *One Sovereign*, we liv'd a little more like *Men* of the same

same Kindred and Family : we freely convers'd together as Brethren ; and, for a Hundred Years past, were in a Continual Expectance of being thus firmly united into one Nation and Kingdom. The many Disappointments, which our Hopes had hitherto met with, were exceedingly (indeed unspeakably) afflicting. They forced the greatest Part of our People to quit their Inheritances, and to look abroad for Resting Places of better Quiet and Security : whilst the few and beggarly Remains of us wanted both Hearts and Hands for the Improvement of our Grounds, and the necessary Support of our Families, pinn'd down to the Hereditary Miseries of our Forefathers.

Ps. 116.
11 & 12.

Out of this dispiriting Bondage we have now a most Glorious Deliverance : and 'tis to be hop'd that when we mutually put the Question, *What shall we render unto the Lord for all his Benefits towards us ?* the Joint Answer and Resolution will be in the following Words of the Psalmist, *We will take the Cup of Salvation, and call upon the Name of the Lord.* As we have long had One God, One Faith and One Baptism ; so 'tis to be hop'd that henceforth

forth it will be our *General Aim* and Endeavour that we may all drink of *One* and the *same Cup*, and that there be but *One Holy Communion* amongst us. 'Tis this that will most effectually unite our heretofore scatter'd *Forces*, and bind us up together into *One Body*: for, if the *Law of Nature* has oblig'd us to love our *Neighbour as our selves*, we shall here be made sensible that the *Obligation* is doubled by that *Additional Tye* which our *Common Christianity* has laid upon us to do all the *Good Offices* we can in *serving one another by Love*. Then will our *UNION* be perfect and complete, when all *Bitterness and Wrath*, ^{Eph. 4. 31} and *Anger*, and *Clamour*, and *Evil-speaking*, is ^{& 32.} put away from us, with all *Malice*; and we are visibly kind one to another, forgiving one another, even as *God for Christ's sake* hath forgiven us.

If we go forth, in the Spring of this *SIXTH* PL. 126. 6. Year, bearing such precious *Fruit* as this, we shall doubtless come again (in the ensuing *Harvest*) with *Joy*; and bring a double *Load* of our *Sheaves* with us. And what will then remain, but that (in the *Seventh Year*) the whole Land keep a *Sabbath* unto the *Lord*,
who

Pfal. 85.
9 & 10.

who thus abundantly has caus'd his Clouds to drop Fatness upon Us. Our Victorious Sovereign and Her People, Her Fleets and Her Armies, shall then Rest from their Labours; Rest in Peace, Plenty and Security; freed from all Apprehensions of future Dangers, either from Tumultuous Insurrections at Home, or Ambitious Insults from Abroad. Then shall God's Salvation be for ever nigh them that fear him, that Glory may dwell in our Land; Mercy and Truth having met together, Righteousness and Peace having kissed each other.

To God the Father, &c.

F I N I S.

